THE CHRISTIANS TRYVMPH.

Manifeſted

By the Certitude of Saluation.

Deliuered

In a Sermon at *Pauls-Croſſe* on Trinity Sunday, the 15. of Iune. 1617.

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1617.

To the moſt Reuerend Father in God,

GEORGE by the Diuine prouidence, Lord, Arch-biſhop of Canterbury, *Primate and Metropolitan of all* England, *and one of* his Maieſties moſt Honorable Priuie Counſell, grace and glorie bee *Multiplied.*

MOST REVEREND.

OF *making many Bookes there is no ende.* It is true. Becauſe errour in Doctrine, corruption in manners haue no end. What ſurceaſe therefore from preaching, yea from writing, Eccleſ. 12. 12.

as long as hereſie dares ſhew ſhew her face, and wickedneſſe walke the ſtreetes ? Many friends deſired to renew their memorie, and refreſh their comfort in reading printed, that which once they heard preached. And after many delayes, I was mooued to ſatisfie their godly affection. Neuertheleſſe experience ſhall finde it true, that there is great difference betweene preaching, and printing; the tongue and the penne: as betwixt a quicke, and a dead body: Yet laying aſide the Action, which is the life of perſwaſion, I made no difficulty to wrap my ſelfe in dead letters, to helpe memorie in thoſe that were preſent, and to extend the benefit of Gods word to others that were abſent.

ſent. And though the condition of my perſon be to low, to clime ſo high: and the forme I haue giuen to this myſticall ſubiect be to meane, to be preſented to your Grace. Yet your manifold fauours ſeeme to challenge as due, and to draw from mee this token of thankefulneſſe, in dedicating vnto your Grace this my firſt performance in ſo publike a place. For you cheered me in my calling at my firſt comming ouer from *France* in the yeare 1611. and now you haue renewed your fauours in 1616. vpon the ſight of my teſtimoniall certificates from the Churches and Synods of *France*, concerning my thirteene yeares ſeruice in the *French* Miniſterie without ſpot

or diſ-reputation, and finally you haue admitted mee into this floriſhing Church of *England*, in the which I receiued my firſt breathing. This ſmall offering is no more in regard of my debt, then *Stillicidium de ſitula*, or *Spicilegium de meſſe*, much like the ſhort meaſures of this age, wherein many debtors pay by the ſhilling what they owe by the pound; as a ſhicle of ſiluer, for a talent of gold. Yet this ſmall and light ſheafe, which this weake hand hath brought for the making vp ſome of the bundle of Gods harueſt, ſhall by your Graces acceptance become perhaps in reputation deare, and the barren ſoile it ſelfe, which brought it forth, ſhall by the continuance of your wonted good aſpect,

aſpect, be better heartened to bring forth hereafter *Lætiorem ſegetem.* So with my heartieſt prayers vnto God for the encreaſe of happineſſe to your Graces perſon, and to this Church, *ouer the which the holy Ghoſt hath made you a ſupreame ouer-ſeer.* I humbly take my leaue, and euer will reſt, Act.20.28.

Your Graces in all Chriſtian duties to bee commanded,

NATHANAELL DELAVNE.

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A

A SERMON, Preached at Pauls-Croſſe on Trinity Sunday, *the* 15. *day of Iune.* 1617.

MATH. 14. 31.

ὀλιγόπιστε εἰς τί ἐδίστασας;

O thou of little faith, wherefore didſt thou doubt?

Preface.

RIght Honorable, Right Worſhipfull, and welbeloued in our Lord and Sauiour Ieſus Chriſt. The Souldier is trained vp at home, for warre abroad: The Marriner prouideth his Biſket, ere he

he ſtrike vp ſaile: The Merchant aſſureth his wealth, and euery Noble man his lands in the beſt faſhion they can: And it is counted wiſedome in all theſe to ſettle their temporall eſtate for the encreaſe of their ioy and happineſſe in this life.

It is no leſſe wiſdome (beloued) in a Chriſtian in time of peace to foreſee the calamities of warre; during Health to preuent Sickneſſe; during Life to bee armed againſt Death: that ſo aſſuring our ſpiritual eſtate before God, wee may with greater courage fight the Lords battailes; with greater boldneſſe ſaile on this Ocean: with greater ioye embrace the riches of Gods mercies, pledges of that eternall inheritance reſerued for his Saints in the Land of the liuing.

To this end haue I made choice of this Text, where Chriſt reprooving *Peter* for his wauering, ſhall teach vs to aſſure our ſelues foreuer, ſaying, *O man of little faith, wherfore didſt thou doubt?*

II. Moſt

11. Most glorious things are reported of thee O Citie of the liuing God, and what wonderfull things doe wee heare of thee, O Christian faith? Thou art the Soule of our soules, for *the iust shall liue by faith* [a]. Thou clothest vs with righteousnesse before God and man; before God, for *the righteousnesse of God is reuealed in the Gospell from faith to faith* [b]. Before man, for thou art a mother-vertue, *faith working by charity* [c]. By thee *Christ dwelleth in our hearts* [d]. By thee we are *reconciled to God, and iustified before him.* By thee we are sanctified, and *our hearts are purified* [e]. By thee *wee are saued* [f]. Without thee *whatsoeuer is done, is a sinne* [g]. Without thee *none can please God* [h]. None can *pray aright* [i]. None can hope *for any good thing* [k]. If wee fight against sinne and Satan, the Spirit and the Word must bee our swords, but *wee must take vp the shield of faith to quench all the fiery darts of the wicked* [l]. If wee conquer, it must bee by thy meanes, *for this is our*

a Abbac.2
b Rom.1. 17.
c Gal.5.
d Eph.3. Rom.3.
e Act. 15.
f Eph.2.
g Rom.14.
h Heb.11.
i Rom. 10
k Iam.1.
l Eph.6.

our victorie, that ouercommeth the world namely our faith. [m]

m 1. Ioh. 5

So that without faith, wee are dead in ſinne, polluted in iniquity, odious to God and man. Wee lie open to all the wiles of Satan, and the world, and to all the iudgements of God, temporall and eternall.

III. And yet againſt this liuely and iuſtifying faith, the Church of *Rome* armes her ſelfe, troubles her braines, ſpends her wealth, waſtes her ſtrength, muſters her men, gathers her forces, reares her battlements, as if there were no greater glorie in the houſe of faith, then to bee faithleſſe, in the Temple of the LORD, then to bee againſt the Lord, in the Land of peace, then to bee in continuall warre.

Therefore to diſcouer the miſerable condition of that Church, and our happy eſtate by reaſon of the Goſpell, I haue fixed my meditations on this verſe I haue read vnto you. Where *Peters* ſlidings, ſhall make

make vs ſtand faſt, his ſinking ſhall teach vs to ſwimme, and his doubting ſhall ſo confirme vs, that willingly none of vs will euer be guilty of this reproofe. *O man of little faith, wherefore didſt thou doubt?* And ſo I come to my Text.

Coherence.

IIII. After the miracle of 500. men fed with fiue loues, and two fiſhes.

Chriſt conſtrained his diſciples to get into a ſhip, and to goe before him vnto the other ſide, while hee ſent the multitude away. That don, he went into a mountaine to pray. But in the euening the ſhip being in the midſt of the ſea, toſſed with waues, becauſe the winde was contrarie. In the fourth watch of the night, Ieſus went vnto them walking on the ſea. The diſciples ſeeing this were troubled, and ſaid, It is a ſpirit, ſo they cried out for feare. But Chriſt aſſuring them, And

Verſ. 22.
23.
24.
Verſ 25.
26.
27.

And *Peter* for greater proofe desi-
28 ring to goe vnto him on the wa-
ters. It was granted, and perfor-
30 med. But the wind being great,
Peter feared, and so sinking cried.
31 Lord saue mee. And immediately
Christ stretched forth his hand, and
caught him, and said vnto him. *O
thou of little faith, wherefore didst thou
doubt?*

And when he was come into the
32 ship, the winde ceased. Then they
33 that were in the ship came and
worshipped him, saying, *Of a truth
thou art the Sonne of God.*

This is the Coherence, and issue of the Historie. So that Christ gaue vnto *Peter* a sufficient proofe of his humane and Diuine nature. Of his humane nature, by walking on the waters : for it was not a spirit. *Peter* knew that by his owne experience, as *Hierome* obserueth against *Marcion*.

Of his Diuine nature, making the waters stiffe as a pauement to walke vpon.

Thus

Thus *Peter* beleeuing both, began well, but continuing not in the like zeale, nay, fearing more the windes and waues, then hee trusted Christs power, and word, so hee sinkes. But Christ in mercie saues him, yet in wisdome checkes him, that all men might know this perill of drowning, proceeded not from want of good will, and power in Christ; but from want of faith in *Peter*. And therefore hee said, *O man of little faith, &c.*

The Question is.

V. Of what faith Christ speaketh, Diuines distinguish faith with the Schooles into *fides quam, & fides qua credimus*, a faith which, and an other wherewith wee doe beleeue. That is the Obiect and is in Scripture. This is the habite, or guift of Gods Spirit, and is wrought in man. Diuerse kindes of faith.

Againe this faith, *qua credimus*, wherewith wee beleeue, is *Common*,

or *proper*. *Common* to good and bad, Elect, and Reprobate, as the *Historicall* faith, the *Temporarie* and *Miraculous* faith. The one *Extraordinarie*, as the faith of miracles. The other two *Ordinary*.

That which is *proper* to the Elect, is the iustifying faith.

They *differ* in their *Obiect*, and *Subiect*. In their *Obiect*, namely the *Word*, for if the word be but a narration, then faith beleeuing it to bee true, is but *Historicall*. If the word containe a promise and guift of grace in Christ, then the vnderstanding apprehending it as a truth, and that with some ioy, makes a *temporarie* faith. But applying it to the heart by the spirit of Adoption, creates a *iustifying* faith. And if the promise bee to shew forth Gods will and power, then it is a *faith of miracles*.

In their *Subiect*, for the one is in the vnderstanding onely, the other in the braine and heart; Nay it possesseth the whole soule, and comprehends

prehends all the other kindes of faith, as being the most perfect, I meane this iustifying, liuely, and sauing faith, *which receiueth Christ, and maketh vs the children of God* [a].

a Ioh. 1. 1.

Now Christ speakes heere of a *faith of Miracles*, which againe is two-fold, *Actiue*, or *passiue*, *Actiue*, when a man by Christs word and power is able to worke a miracle, of the which *Paul* speakes [b]. *If I had all faith*, and *were able to transport mountaines, If I had not Charity, I were nothing*.

b 1. Cor. 13.

Passiue. *Paul* seeing that man of Lystra had *faith to be healed*, hee said vnto him, *Stand vpright on thy feete* [c]. Thus *Peters* faith was passiue, for hee beleeued Christ had power to make him walke on the waters, and to saue him when he did sinke. It was Actiue in Christ, Passiue in *Peter*, but fainting he is rebuked. *O thou of little faith, &c.*

c Act. 14.

The Doctrine.

Thesis. VI. Where Christ teacheth vs, that it is with the soule, as with the body, both haue their quames, and diseases. Therefore wee read of a *great* faith, *O woman thy faith is great* [d], *I haue not found so great a faith no not in Israel* [e]. There is also a *little* faith, as in the Disciples. [f] *Why are you fearefull, O yee of little fath?* and here in *Peter*. *O man of little faith* [g].

There is also a *slow* faith. *O fooles slow of heart to beleeue all that was foretold by Moses and the Prophets* [h].

But howsoeuer, Let vs discourse of what faith wee will, *doubting* is an enemie vnto it, and therefore it is condemned in *Moses, and Aaron* [i], & in the disciples [k], and here in *Peter* [l], as you see, for this *Doctrine* will alwayes hold true.

That faith casteth out doubts, it being of the nature and essentiall property of faith to assure the conscience.

d Mat.15
e Mat.8
f Mat.8.26
g Mat.14.
h Luk.24.
i Numb. 20.
k Mat 8.
l & 14.

To

To beleeue and doubt, is as fire, and water, light, and darkeneſſe, the ſpirit and the fleſh, ſworne enemies. And this is the ſcope I aymed at, namely to treate of the *nature of faith*, and ſpecially of iuſtifying faith, which is the principall.

Definit.

And it is *defined* to be: a certaine knowledge, and confidence of Gods good will towards vs in Chriſt, reuealed in the Goſpell, and wrought by the Spirit.

Diuiſion.

The *parts* are two. Firſt, *Knowledge* with the aſſent of the minde. Secondly, *Confidence* with the conſent of the will and heart.

Obiect.

The *Obiect* is God in Chriſt reconciling the world vnto him, by this faith grounded on the Goſpell.

Property.

The Property is *Certitude*, referred to both, knowledge, and confidence.

Againſt Papiſts.

Romiſh abuſe.

VII. And this is it I intend to proue againſt the Church of Rome,

which erreth in both, as namely. In the *genus*, *knowledge*, by commending the blinde deuotion of implicite faith. And in the *forme, or difference*, sc: *confidence of the heart*, by condemning it as presumption, & recommending doubts, as Catholike humility.

And thus shee hath obscured the counsell of the Lord, and falls into that curse, *Woe bee to him that calleth good euill, and euill good: light darkenesse, and darkenesse light, sweete bitter, and bitter sweete* [m]. For thus shee establisheth the kingdome of Satan, and vnder shew of godlinesse ouerthroweth the Gospell of Christ, the Kingdome of Righteousnesse. Shee is therefore an enemie to true iustifying faith, without which there is no Church, no Christ, no saluation.

m Esa. 5.

Romish policie.

Nay her *Obstinacie* in defending this doctrine of doubts, sheweth shee hath a further reach, *sc:* a *Politicall plot* to scrape vp wealth.

For knowing this great *Babell* of

of workes and merits would fall to the ground, this masse of errour in the Masse, would bee dispersed, these lucratiue Indulgences, and cunning Alchimistrie, in changing lead into gold, would be lost as well art the art of *Demetrius* in making Temples for *Diana*[n]. And withall, that this fire of Purgatorie would be soone extinguished, if this Doctrine take place in mens hearts. *That a man through faith in Christ alone, may bee assured of his saluation.*

n Act. 16.

Therefore shee striueth with might, and maine to strenthen this contrarie aphorisme of *doubts*, that it may be a spur to hasten Pilgrims to *Rome*, a mill to grinde their wheate, and a bellowes to blow their coales, that the Ecclesiastical Order being built vpon the backes and bellies of the Laickes, those may sing whilst these weepe, those laugh, whē these lament, those fattē, when the faces of these are grinded through miserie. *In breefe*, that they may bee assured of temporalities,

whilst these doubt of spiritualities: that they may possesse the earth, whilst they set others a working to seeke the way to heauen. Heere is a wicked craft, *to make Religion a baud for the diuells pleasures*, to make *doubts* a running streame to refresh *Auarice* and *Ambition*.

Therefore the Church of *Rome* is so diligent and earnest in decking, and setting forth this *Helena*, that she feareth not to say, If a man rest in the remission of his sinnes by faith in Christ alone, *etiam ideo non remittuntur*: that therefore they are not remitted; as if death could bee found in life, and hell in heauen.

Nay shee knoweth that *Certitude* of saluation cannot agree with *iustification by workes*, and therefore being fully resolued to maintaine that former Doctrine for her gaine and greatnesse, shee will bend her selfe against this latter as her deadly enemie, and raise the Doctrine of doubts against this certitude of faith, as the Popes stirred vp new Empe-

Emperous against the olde, that whilst they fight it out in a doubtfull field, he may settle his Chaire at *Rome*, and gaine by other mens losses.

And therefore this Church is not ashamed to confesse, *that the Romish Religion cannot giue content to the conscience in life nor death.* O iayle of conscience! O sinke of miserie! Let him bee of that Religion, who is an enemie to his owne soule, and whose minde *the God of this world hath blinded, Lest the light of the glorious Gospell of Christ, who is the image of God, should shine vpon him* o.

As for vs, knowing the Iesuiticall plots, that trouble all the world to build their owne house. Let vs take vp the *shield of faith, whereby wee may quench all the firie darts of Satan, and bee able to stand in the euill day* p.

o 2.Cor. 4.4.

p Eph.6.

The Originall.

VIII. This doctrine of doubts was

When doubts first established.

was oft mooued by hereticks, and answered by the fathers. But of late publikely confirmed by the *Chapter of Trent*, where *ex professo*, *Italy* and *Spaine* met to establish all the Popes errours, that they may not seeme any way to be instructed by *Lutherans*, and *Protestants*. This therefore amongst other Errours, was approoued by them, though contrarie to Scripture, to the fathers, and to some of their owne writers, as *Ambrosius Catharenus* who then writ for the certitude of faith against *Dom. a Soto*, and *Antonius Marinarius*, then preached openly, *Wee wholy draw our mindes from any confidence in our owne workes, and repose our trust in the louing kindnesse and good will of our heauenly Father forever. They erre not in the maze of mistrust, who haue obtained righteousnesse through Christ, but they dare boldly say in the security of minde, peace of conscience, ioy of heart. Abba, Father, and therefore, though heauen should passe, the earth consume to nothing, and*

the

the whole world should bee dissolued, I shall erect my selfe towards him. And though an Angell from heauen should goe about to perswade mee otherwise, I should call him accursed. O the happy assurance of a Christian soule!

Nay the Dominicans to this day are at variance with the Iesuites vpon this ground: so that wee might well be dispenst to deale with them in this question, till they be agreed amongst themselues. But seeing the Iesuiticall opinion of doubts getteth ground of the others, and like a wild-fire is blowen abroad with the winde of Ambition and Auarice to consume our houses, and trouble our consciences; It is necessarie euery one should bring his bucket from the well of waters to quench this fire, and to blow his Trumpet, that this wall of Ierico may fall before him.

And this will I labour to effect by Gods grace, and your Christian attention, after I haue layed open the *state of the question.*

IX. Which

State of the Question.

IX. Which is this. The Church of *Rome* teacheth: That though a man apprehend Christs merits by a liuely faith in the Gospell, yet hee may not bee perswaded that his sins are forgiuen him. He may hope the best of Gods mercies, but hee must stand in doubt of the fruition of them, *quia fidei potest subesse falsum*, there may some errour lurke vnder faith, *& spes potest fallere*, hope may deceiue: So then they account this doubting a vertue in faith, & no infirmitie of the flesh, without which ornament faith is hereticall, and because they see, that faith and doubting are contraries, they faine a generall faith which doth certainely beleeue whatsoeuer the Gospel reuealeth of Christ, and the Sacraments doe seale vnto the beleeuer.

But for the particular application to euery conscience, that, they hold to bee hereticall, that cannot bee, say they, with-

without some particular reuelation.

So that in effect you see, their iustifying faith is nothing else but *Historicall*, such as the Diuels haue, fluttering in the ayre, and swimming in the braine, without sinking into the heart: Being then of the same nature, that those *Vniuersals*, *Reals*, *Nominals*, in the Schooles, and those *Platonicall Ideas* amongst the Achademikes, they would turne Christian faith into a meere contemplation, or in steed of Christians make vs turne Sceptickes.

Wee must then oppose against this Doctrine of doubts, for the glorie of God, the comfort of our consciences, & the preuenting of the Romish yoake, Let vs therefore take notice of this double errour. First, of the minde. Secondly, of the will, for we confesse, that there is in euery one of vs liuing in this militant Church, an *implicite* faith, and ignorance of particulars, & also too many doubts, distrusting Gods promises,

ſes, but God forbid wee ſhould allow of them, or hold them for vertues in our Religion. They are the fruits of the fleſh, againſt which euery Chriſtian muſt fight, till hee bee finally conquerour with Chriſt in the heauens.

And that this is ſo, we prooue it

Diuiſion. { 1. κατασκευαστικῶς. 2. ἀνασκευαστικῶς.

That is firſt affirmatiuely, confirming the truth, then negatiuely refuting whatſoeuer our aduerſaries can ſay againſt it. And firſt of the former.

Part. 1. κατασκευαστικῶς.

X. The argument whereby I prooue that a Chriſtian ought to aſſure his vnderſtanding by knowledge, and his heart by confidence in Gods mercies towards him in Chriſt, is taken. Firſt, from the prohibition of doubts. Secondly, the nature of faith.

Mat. 8. & 14. & 21. 21. *Firſt* doubts are condemned, Mat. 8. in the diſciples, Mat. 14. in *Peter*,

Peter, and Mat. 21. 21. *If yee haue faith and doubt not.* Rom. 4. *Abraham* commended for not doubting. *Hee doubted not of the promise of God through vnbeleefe, but was strengthned in faith.* The words in the Originall are emphatical. διακρίνειν [a], signifies to be driuen heere and there in our affections, διακρισις [b], is opposed to faith, and signifies to dispute with our selues. *Luke* [c] insteed of ὀλιγοπιστία a little faith, vseth the word μετεωρίζεσθαι, that is, to hang in suspence, as a leafe that is driuen with euery winde. And therefore that which the Chapter of Trent, *Dubitante conscientia laudat, tanquam virtutem fidei,* commends in a doubting conscience as a vertue of faith, that Saint *Paul* makes a sinne [d], and therefore concludes that *whatsoeuer is without faith is a sinne.*

In the *second* place, Scripture expressing the *nature* of faith, vseth these words, πληροφορία, ὑπόστασις, ἔλεγχος, πεποίθησις, &c. All which intimates vnto vs a certitude, for Example.

a Mat. 14.

b Rom. 4. Iam. 1. Mar. 11.

c Luk. 12.

d Rom. 14

ample [c]. Faith is a substance of things hoped for, and an euidence of things not seene saith *Paul*. And [f] *I am perswaded, that neither death nor life nor Angels, &c. can seperate vs &c. For I know whom I haue beleeued*, and I am *perswaded* that *hee is able to keepe that which I haue committed to him against that day* [g]. Let vs therefore goe boldly vnto the throne of grace [h]. Let vs draw neere with a true heart in full assurance of faith [i]. In whom wee haue boldnesse, and accesse with confidence by faith of him [k],

Thus *Abraham* being *fully perswaded* [l], that what God had promised, hewas able to performe, &c. And hauing receiued the spirit of Adoption, *wee crie Abba, Father* [m]. All this continued stile of Scripture teacheth that the nature of faith is to assure the heart, and cast out doubtings.

Wherefore Saint *Iohn* saith often, [n] *Wee know that wee are the children of God. That wee are translated from death*

c Heb. 11. ὑστάσις, ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.

f Rom. 8. πέπεισμαι.

g 2. Tim. 1. 12.

h Heb. 4. 16. μετὰ παῤῥησίας.

i Heb. 10. 22. ἐν πληροφορίᾳ πίστεως.

k Eph. 3. 12. ἴσχομεν παῤῥησίαν ἐν πεποιθήσει.

l Rom. 4. πληροφορηθείς.

m Rom. 8. Gal. 4.

n 1. Ioh. 3.

death to life. By this wee know wee loue him, when we keepe his commandements. By this wee know that hee dwelleth in vs, by his spirit which hee hath giuen vs. Therefore haue I written vnto you, that you may know you haue life euerlasting, &c.

These places are stones as the fathers speake, *quibus lapidantur heretici*, wherewith heretiques are stoned. They are as many smooth stones taken from the brooke of Scriptures to strike this *Goliath* of Romish doubts in the forhead, and lay it groueling in the dust, to the great reioycing of the LORDS hoast.

Againe, to what ende is it said that faith bringeth *Peace*[o], and *Ioy*[p], for being *iustified wee haue peace* with God and *reioyce in afflictions*. *The kingdome of God, is Righteousnesse, Peace and Ioy in the holy Ghost.* The *Eunuke* reioyced, and so did the *Centurion* after they had beleeued, and Christ said to his disciples *reioyce*, that your names are written in

o Rom. 5. 1. 5.
p & 14 Act. 8. & 10. Luk. 10.

heauen, &c. To what end I say, all this Peace, and Ioy? but to insinuate that faith assureth the conscience, and expelleth feare: and doubts: for where doubts raigne, there is neither Peace, nor Ioy, no sound comfort nor rest, and therefore Christ reprooueth *Peter*, sc: *O man of little faith wherefore didst thou doubt?*

Ob. XI. I denie not, but that euery beleeuer is subiect to doubts, nay I adde more: where no doubts are, there is no true faith, as long as wee carry about vs this *body of death*[a].

a Rom. 7.

Ans. But this is it, I vrge vpon your faith, that these doubts are infirmities of the flesh, and not vertues of the spirit, and therefore wee are to pray, and fight against them all the dayes of our liues.

Amplified. *Ob.* When the eye of faith is dimme, the eye of the flesh is too much opened, when wee feele our miseries, more then Gods mercies: when the Lord seemes to stand a farre off, to hide his face, and hold his hand in

in his bosome, and to be deaf at our cries. Then the Saints of GOD power out these dolefull songs, *My God, my God, why hast thou forsaken mee* [b]*? Will the Lord absent himselfe for euer? will hee shew no more fauour? Is his mercie cleane gone for euer? doth his promise faile for euermore? Hath God forgotten to bee gratious? doth hee shut vp his mercies in displeasure?* [c] *Lord how long wilt thou hide thy selfe, and shall thy wrath burne like fire?*

b Psal.22

c Psal.77

The arrowes of the Almighty are within me, the poyson whereof drinketh vp my spirit. The terrors of God doe set themselues in array of battell against mee [d]. *Hee teareth mee in his wrath, who hateth mee, hee gnasheth vpon me with his teeth, mine enemie sharpeneth his eyes vpon mee* [e], strange words, not farre from despaire.

d Iob.6.4

e Iob.16.9

Anſ. But these are the conflicts, which the Captaines of the Lords armies, & the most chosen children of his right hand sometimes endure, the Lyons themselues sometimes roare

with such passions; how, shall not the lambs tremble? If the soules of the perfit, which haue beene fed with the marrow of fatnesse, and haue drunke of the fulnesse of Gods cup haue thus fainted for want of releefe? much more the vnperfet and weake consciences, which scarse haue tasted how good the Lord is.

All this is true, and cannot bee gaine-said. But after a time the faithfull gather strength againe, and are heated at the Sunne-shine of Gods mercies. They enter into the Sanctuarie of the Lord, and there behold their infirmities with griefe, and reprooue themselues, because their feete was almost gone, and howsoeuer they say in their haste, that all men are liars, yet by leasure they repent of it: and so *Iob* after his doubts, is strengthned by faith, and saith, *I know that my Redeemer liueth. Though hee kill mee, yet will I trust in him*[f]. And *Dauid* checks his soule, *Why art thou disquieted within me?*

[f] Iob. 13. & 19.

mee? hope thou in God[g].

The Apoſtle pithily expreſſeth our meaning, *hæſitantes, ſed non prorſus hærentes*, ſtaggering, but not wholly ſticking[h]. So that at laſt faith doth ouercome theſe doubts, and triumpheth euer ouer death, ſaying, *O death where is thy ſting, O graue where is this victorie*[i]?

Nay vnder the thickeſt clouds, ſhee beholdeth ſome beames of Gods mercies, in the ſhaddow of death, ſhee embraceth life, in the pit of deſpaire ſhee caſteth the anchor of her hope in the bowels of Gods compaſſions, and being caſt downe by the fleſh, ſhee is raiſed by the ſpirit, that ſhee may ſay with *Paul, Who ſhall ſeperate vs from the loue of Chriſt*[k]?

For as the *ſprings* are dried vp in a hot Summer, and the *trees* are without leaues in a cold winter. As the *Sunne* is hidden with a cloude: the *Starres* with the Sunne, and the *Fire* with the aſhes. As in a *Sound* the actions of life appeare

g Pſ.42.11

ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι.

h 2.Cor.4

i 1.Cor.15

k Rom.8

Simile.

not. So in the heate of Gods wrath the cooling waters of his grace are dried vp: In the winter of our afflictions, our faith lieth hid in the ground without leaues, flower or fruit. The cloudes of Gods indignation doe hide the beautie of his face, whereby wee should bee comforted. The brightnesse of his Maiestie obscureth the lights of our persons, & the sparkes of grace lie hid vnder the ashes of our crosses: Being in this sound, and sleepe, wee are liker dead, then liuing men. But waite a while, then comfort will come againe, and faith will conquer, and bud foorth, repentance will yeeld her fruits, and charity will shine bright to our comfort, and Gods glorie. *For in a moment haue I hid my face from thee, but in great mercies will I gather thee. The mountaines shall depart, and the hills bee remooued, but my kindnesse shall not depart from thee, neither shall the couenant of my peace be remooued, saith the Lord, that hath mercie one thee*[1].

1 Esa. 54.

Nay

Nay euen against ſenſe and reaſon faith layeth hold on Gods mercies, as Chriſt did, ſaying, *My God, my God, &c.*

And when the Diuell tempteth, the world allureth, the fleſh yeeldeth, then faith reſiſteth. And if our faith were perfit, wee ſhould not doubt at all. And without this certitude, faith is but a maske, and the beleeuer but an hypocrite: and therfore, Chriſt ſaith to *Peter. O man of little faith, &c.*

The Grounds.

XII. The *Grounds* of this certitude are not our merits or works. For what can wee merit of God, that cannot challendge a pecce of bread as our owne without Gods grace and guift? and to whom God ſaith in his law, that hee ſheweth mercie to a thouſand generations, euen then when wee loue him, and keepe his commaundements? This ſandy ground of workes, is it whereon Grounds.

the foolish Romanists haue built the houses of their consciences, and therefore when the winds of Gods wrath doe blow, or the waues of temptations beate against them, they cannot stand as they confesse it. Their houses fall, and the ruine is great, so that their Religion cannot afford them any sound comfort in life nor death.

But wee like wise men (so called by our Sauiour, *Mat.*7.) haue built our house vpon a Rocke, that cannot be mooued, nor sapped, namely, the *Rocke*, of 1. Gods mercies, 2. Christs merits, and efficacie, 3. The Word and Sacraments, 4. The testimonie of Gods Spirit, and ours.

Math.7.

Diuis.

*Part.*1. Mercie.

XIII. For when wee endeauor to settle our consciences, and assure our saluation, wee goe out of our selues, knowing that *in our flesh their dwelleth no good thing* [b]. And we doe fixe our faith in the bowels of Gods mercies, *from whence the day starre from on high hath visited vs* [c]. And so ancho-

b Rom.7.

c Luk.1.

anchoring our hope within the vaile, where Christ is, wee say vnto God in our *Prayers.*

Behold we are miserable sinners, and who more miserable then wee, we are miserie it selfe: and thou art merciful,& who more merciful then thee, thou art mercie it selfe. Doe then thine office, O Father of mercies,and take away my miseries, for thine owne names sake. Thou hast done it to others. To *Dauid* a murtherour, *Salomon* an idolatour, *Manasses* a sorcerer: To *Peter* that denied thee, *Paul* that persecuted thee, and to many of the Iewes that crucified thee; why then doe it vnto me,who am a man, as they, a sinner as they, thine enemie, as they were.For *thou art alwaies the same*[d]: *Thou art the Lord, and art not changed.*

d Ps. 102 e Mal.3.

If Satan obiect, knowest thou not that God is iust, and that[f] *He will not hold the guilty, as not guilty, but will punish the iniquity of the fathers vpon the children,to the third, and forth gene-*

Ob.

f Exod 34. & 20.

nera-

neration, thinkeſt thou that God can denie himſelfe?

Anſw. No Satan, I doe not thinke ſo, I doe not thinke ſo: But rather I acknowledge that God in his wiſdome hath ſo tempered iuſtice and mercie, in Chriſt, that both haue their full accompliſhment to Gods glorie and our ſaluation in him.

And this is the ſecond ground of my confidence.

Part.2. Merits. XIIII. Namely Chriſts merits, *For God hath made him, that knew no ſinne, to be ſinne for vs, that wee may be the righteouſneſſe of God in him* [a]. *For he hath borne our ſorrowes, and through his ſtripes, wee are healed* [b]. *Hee died for our ſinnes, and roſe for our iuſtification* [c]. *Hee hath freed vs from the curſe of the Law, being made a curſe for vs* [d]. And *ſo hee hath redeemed vs by his bloud out of euery tribe, and tongue and nation* [e].

a 2.Cor.5.
b Eſa.53.3
c Rom.4. 25.
d Gal.3.
e Reu.5 9

Ob. And you neede not ſay, This is true in generall, but may not be applied in particular.

Anſ. For whatſoeuer Chriſt did, hee did

did it for vs. And without this particular faith, Christs merits would bee no more beneficiall to mee, then a *feast* to him that cannot enioy it, then a *potion* to the sicke, and a *salue* to the wounded being not applied. Simile.

To vs a childe was borne, to vs a Son was giuen [f]. Hee was our *Emanuel* [g]. God with vs: And was made of God his Father, *our wisdome, iustification, sanctification, and redemption* [h]. *Ours* I say, seeing we are his people, for hee was called *Iesus*, that hee might saue his people from his sinnes [i]. f Esa 9.5 Luke 2. g Esa. 7. h 1.Cor 1. i Mat. 1.2

He saued *Vs*, I say, seeing wee are penitent sinners, *for this word is certaine, and worthy to bee receiued, that Christ came into the world to saue sinners* [k]. *Vs* I say, seeing we groane vnder the burden of our sinnes. For hee crieth, *Come vnto me all you that are loaden, and I will refresh you* [l]. k 1.Tim.1 l Mat.11.

You, saith Christ, that are *my sheepe, for my sheepe heare my voice and follow mee, and I will giue them eternall life* [m]. m Ioh.16

And

And I may not doubt of Christs *Merits*, seeing they are sufficient. Nor of his *efficacie* in applying them by this Spirit, seeing all power is giuen him in heauen and in earth. Nay hee maketh *Intercession* for vs, and wee know that his *Father heareth him alwaies* [n]. *Seeing then wee haue such a high Priest Iesus the Sonne of God, who hath peirced the heauens in our name, and there prepareth vs a place, hauing accomplished on earth all his fathers will concerning our saluation. Let vs hold fast our profession, and let vs goe with assurance of faith to the throne of grace, that wee may obtaine mercie, and finde grace to helpe in time of need.*

n Ioh. 11 Heb. 4.

If any one yet doubt, may wee not rebuke him as Christ did *Peter*, saying, *O man of little faith, &c.*

Now whatsoeuer hath beene deliuered touching Gods mercies, and Christs merits, that is, of Gods good will towards vs in Christ, wee haue learned it out of Gods Word, which is the externall obiect of our faith.

XV.

XV. And this is the third ground of our assurance, namely the *Word of God*: Not the *Law*, but the *Gospell*, to speake properly. The *promises* reuealing Gods will in Christ: Therefore not Legall, but Euangelicall.

Word and Sacrament.

The Gospell speakes but in generall, therefore your faith can bee but generall, and you haue neede of a particular reuelation to assure your conscience by a particular faith.

Ob.

I answere, that as [a] *Abraham*, [b] *Thomas*, [c] *Paul*, [d] *Iohn*, did applie vnto themselues the promises of God by a particular faith; so ought we to doe.

Answ.
a Rom.4
b Ioh. 20
c Gal.2
d 1.Ioh.3

1. For what they did, was not by a speciall reuelation, but by the Spirit of Adoption, and the nature of a true iustifying faith common to all the Elect. And therefore they speake in the plurall number in the places alleadged. And *Paul* saith, of *Abraham*, Rom.4.23.24. *That it was not written for him alone, but for vs also, to whom faith shalbe imputed for*

for righteousnesse.

And Christ said of *Thomas*, Ioh. 20. *Because thou hast seene thou hast beleeued, blessed are they that haue not seene, and yet haue beleeued.* Whence appeares that neither *Abraham*, nor *Thomas*, nor *Paul*, nor *Iohn*, in assuring themselues, & applying Gods promises to their consciences, did any thing extraordinarie, but that which is required of euery beleeuer to bee saued: for wee haue *the same spirit they had* [e], though not in the same measure.

e 2. Cor. 4

2 Againe. Though Christ in his Word speake not to euerie one of vs, in particular, as he did to the sick of the palsey. *Cofide fili; bee of good cheere my sonne, thy sinnes are forgiuen thee* [f]. And to the woman, *Thy faith hath saued thee, goe in peace* [g]. Yet the indefinite propositions of Scripture are equiualent with a thousand particulars.

f Mat. 9
g Luk. 7

1 Therefore when wee heare, *That hee which beleeueth, shall not perish* [h]. *That hee which calleth vpon the name*

h Ioh. 3

name of God shalbe saued[i]. That Christ came to saue *sinners*[k], to heale the *sicke*[l], free the *captiues*[m], refresh the *wearie*[n], satisfie the *hungrie*[o], To quicken the *dead*[p], saue what was *lost*, To saue his *people*[q], his *sheepe*[r], those that were *giuen him*[s]; that *morne*[t], in Sion, & are of a *contrite*[u], *poore*[x], and *humble*[y] spirit. And many such like comfortable sentences in Scripture.

2 The sanctified conscience will draw the Assumption. I know I am such, I feele it, as well as I can feele, I liue, see and walke: for nature is not more powerfull to perswade me that I liue as a man, then grace can be to assure me that I liue as a Christian.

3 Therefore faith will make the conclusion of this Demonstration, and say, I shall not perish, but I shall liue for euer, for the mouth of the Lord hath spoken it. *Heauen and earth shall passe, but one iote of Gods word shall not passe without his full accomplishment*[z].

And

i Ioel. 2
k 1. Tim. 1
l Mat. 9
m Esa. 61
n Mat. 11.
o Math. 5
Iohn 6.
p Eph. 2.
q Mat. 1.
r Ioh. 10.
s Ioh. 6.
t Esa. 61.
u Ps 51.
x Mat. 5.
y Esa. 57.

z Mat. 5.
Luk. 21.

And to what end elſe all our Chriſtian meetings? Doth not the Miniſter ſtand in Chriſts roome, threatning and promiſing, inſtructing and rebuking, planting, and rooting out, building and deſtroying, looſening and binding, opening and ſhutting, as hauing the keyes of heauen? Doth not hee ſpeake ſometimes in generall, *Beleeue, and repent, and you ſhalbe ſaued*, but ſometimes in particular, as *Paul* to the Centurion, Act. 10. and *Nathan* to *Dauid*. *Tu es homo*, *Thou art the man*, and Chriſt to *Peter*: *Simon dormis? Peter ſleepeſt thou?* Mar. 14.

And therefore ſaluation is of faith, *that the promiſe may bee ſure to the whole ſeed* a. Not ſure in generall, but to the ſeed in particular applied.

a Rom. 4.

Sacraments.

And to what other end, the adminiſtration of the *Sacraments*? doth not the Paſtor applie the ſignes of Baptiſme, and the Lords Supper, and euery child, or beleeuer receiue the ſame ſignes, with this vſe

vse and relation, that as truely as they are made partakers of the one, so truly they receiue the other to the encrease of faith, and assurance of saluation? And therefore.

Circumcision is called *the seale of the righteousnesse of faith* [b]. And those that *are baptised haue put on Christ* [c]. And Christ saith to his disciples. *Take, eate, this is my body, which is giuen for you* [d]. The name of the thing signified is attributed to the externall signe, to assure vs, that in beleeuing wee shalbe as certainely made partakers of all Christs merits; as by taking with the hand, and eating with the mouth wee enioy the terrestriall elements for the preseruation of this temporall life.

b Rom. 4.
c Gal. 3.
d Mat. 26.

Now euery Christian *knoweth* hee doth beleeue, by the *roote, groath,* and *fruits* of his faith.

By the *roote*, because it proceedeth from the spirit crying in the heart, *Abba Father*, and is grounded vpon the pure word of God.

By the *groath*, because it is nurished

rished by the same meanes, it was conceiued in our mindes and hearts, as the childe is nursed with the same bloud hee was first conceiued.

By the *fruits*. For *his heart is towards God as the drie land*[c]. *As the heart panteth after the water brookes, so panteth his soule after his God*[f].

O when (saith hee) shall I enter, and present me before thy glorious face, euen in that house, whereof thou art the Maister builder, and not man? *O who shall deliuer me out of this body of death*[g]? *I desire to be dissolued, and to be with Christ*[h]. O when shall I say with *Simeon*. *Now lettest thou thy seruant depart in peace*[i]. And yet, *nec pudet viuere, nec piget mori*. I am neither a shamed to liue, nor grieued to die.

If it be thy will, O Lord, I should liue to serue thee, thy will bee done. If thou sayest to my heart, *seeke my face*, I wil answer, *I will seeke thy face, O my God*[k].

If thou sayest, Do my wil, I will answer

c Psal. 143
f Psal. 42.
g Rom. 7.
h Phil. 1.
i Luk. 2.
k Ps. 27. 8.

swer, *Here I am come, I take a delight to doe thy will, O my God. Thy lawes are written within mee* [l]. *My heart is dispoſed,* O my God, *my heart is dispoſed, I will ſing, and giue praiſe. Awake vp my glorie, awake Pſalterie and Harpe, I will praiſe thee amongſt the people, I will ſing vnto thee amongſt the Nations* [m].

[l] Pſ. 40. 7.

[m] Pſ. 57. 8.

Thus the roote, groath, and fruits. The diſpoſition of the heart, the obedience of life, the petition of the lips, with the deſire of death to glorifie God, are euidences of my faith, and that in truth I haue applied the Goſpell to my ſaluation. And therefore the mercies of God, the merits of Chriſt, and the truth of the Goſpell ſhalbe ſure grounds for my faith to build vpon. And if any yet doubt, wee may ſay vnto him, as Chriſt to *Peter. O man of little faith, &c.*

But in comes *Bellarmin* with his. *Nemo tenetur, nec poteſt, nec expedit*; No man ought, or can, or may ſo aſſure himſelfe.

Ob. Bell: de Iuſtif: l. 3. cap. 8.

Anſ. (Beloued) hold this for one of the greateſt lies, that euer came from Rome. What? that no man is *bound* to haue that which God *commandeth*? That none *can* haue, that which God *promiſeth*? that none *may* haue that which hee *giueth*? who will not hold him for a liar, that publiſheth ſuch vntruths?

1 As oft as God *commands* vs to *beleeue in the Goſpell*[a]. To *aske in faith*[b], *And condemneth doubtings*[c]: ſo oft doth hee command vs to applie in particular the remiſſion of our ſinnes. For, I doe proue that the faith required in the Goſpell is a particular, not a generall faith, a iuſtifying, not an hyſtoricall faith.

a Mark. 1.
b Iam. 1.
c Mat. 21.

2 Againe, as oft as God *promiſeth* to heare ſuch prayers, ſo oft hee promiſeth to graunt vs this particular remiſſion of ſinnes.

3 And laſtly, as oft as the Goſpell is preached, ſo oft this particular faith, and remiſſion of ſinnes is graunted vnto the Elect. This being the difference betweene the Law,

Law, and the Gospell. That the Law commandeth and sheweth our dutie, but giueth not power to performe it, The Gospell in commanding giueth the hability, power, and effect, to beleeue and obey, whereupon it is called the *Ministery of the spirit* [d].

[d] 2. Cor. 3

Therefore I conclude, that either a man may be assured of his saluation resting vpon these fore-named grounds, or else Gods mercies are changeable: Christs merits and power in-sufficient; The Word is a fable, The Sacraments are false seales: But cursed be hee that saith and beleeueth this. Therefore *Anathema, Anathema*, to the Church of Rome, that saith a man *ought* not, nor *cannot*, nor *may* not, assure himselfe in particular of the remission of his sinnes, and of life euerlasting.

XVI. The last ground for the assurance of our saluation, is the testimonie of the spirit of God, and of our spirit. *The holy Ghost witnessing*

Part. 4. Gods Spirit and ours.

to our ſpirits that we are the adopted ſonnes of God [a]. And that after this *manner.*

a Rom. 8.

Becauſe wee are ſonnes, God the Father hath ſent the Spirit of his Sonne in our hearts crying. Abba Father [b]. Thence we conclude, that wee are the ſonnes of God, and *therefore heires of God, and coheires with Chriſt* [c]. Becauſe our hearts are mooued to crie with confidence vnto God, as vnto a Father, and this ſpirit of prayer, and of faith, is giuen onely to the ſonnes of God.

b Gal. 4. 4.

c Rom. 8.

2 Now when our *ſpirits* being ſanctified, are enlightned with this faith, and our conſciences purified from dead workes, then euen our ſpirits can witneſſe with the ſpirit of God within vs, that wee are the children of God, and therefore ſhall not periſh, becauſe this faith, and repentance bringing forth good fruits are giuen only to the elect, to Gods choſen ſonnes and daughters.

Hence the Holy Ghoſt is called *a ſeale* [d]. *Yea were ſealed with the Holy Spirit*

d Eph. 1. 13. & 4. 30.

Spirit of promise, which is the earnest of our inheritance. Greeue not the Holy Spirit of God, whereby yee are sealed vnto the day of redemption.

It is also called, *A pledge, an earnest penny.* For *God who hath sealed vs, hath giuen vs the earnest of his spirit in our hearts* e.

e 2 Cor. 1. 2.

This seale, this earnest penny are notes of the assurance of our hearts, where the Holy Ghost dwelleth as in his Temple.

And now if our Conscience naturally is *instar mille testium*, as good as a thousand witnesses: how much stronger is it to perswade vs, being sanctified by the *spirit of truth* f.

f Ioh 14. and 36.

And thus in the Law, vnder the witnesse of two or three, euery thing was confirmed, and ratified. Now wee haue *foure witnesses* vnreprooueable: two externall, the Word and Sacraments: two internall, the Spirit of God, with our spirits.

Therefore either my conclusion is true, That a man may assure himselfe

selfe of his saluation, or else the premises are false.

But cursed be hee that saith, God is not constant in mercie: Christ is not of sufficient will and power to saue; The Word and Sacraments, are false badges. The Spirit of God, and our spirit are false witnesses.

Therefore *Anathema, Anathema*, to the Church of *Rome*, that teacheth a man may not be assured of his saluation.

Of perseuerance.

Of our perseuerence.

XVII. But the Romanists say, Though now you may bee assured of Gods fauour, and of your saluation, yet you cannot bee assured to continue to the end: For the way to heauen is long, tedious, very hard to keepe. *Multa cadunt inter calicem supremaq; labra.* Many things fall betweene the lip and the cup, and therefore you cannot bee assured of your saluation.

Ian-

I answere, Hee that giueth this good beginning for his owne names sake, will perfit the workemanship of his fingers, for his glory sake. *Anſ.*

The plant which the Father hath not planted shalbe rooted out [a]. Therefore that which hee hath planted shall neuer bee rooted out. That which hee builds shall neuer bee throwne downe: Therefore the iust is like the tree *planted by riuers of waters* [b]. Like the greene *Olive tree* in the house of the Lord [c]. Like the *Palme tree*, or like the *Cedars of Lebanon* [d], and like vnto the *mount Sion*, that cannot bee mooued [e], and therefore hee *is perswaded* [f], that neither high nor low, things present, nor things to come, can seperate him from the loue God beareth vnto him in Christ. a Mat. 15. b Psal. 1. c Psal. 52. d Psal. 92. e Ps. 125. f Rom. 8.

The Grounds.

XVIII. And the grounds of this perseuerance, are not our merits The Grounds.

or

or workes: for that is the reddiest way to assure our damnation. If wee should any wayes trust in our selues, wee could not stand one moment. Thus wee should fall away totaly, and finally, as all hypocrites doe.

But the foundation of our perseuerance, is *God*, the Father the Son, and the Holy Ghost.

Part. 1. The *Fathers*, 1. loue. 2. decree, 3. promise.

1 His *loue*, for saith he, *I haue loued thee with an eternall loue. Therefore haue I prolonged my kindnesse vnto thee* [a].

a Ier. 31. 3. Loue I say *so great: That he hath giuen vs his onely Sonne,* [b] *&c.* and therefore *hee will not deny all other things with him* [c].

b Ioh. 3.

c Rom. 8.

Ob. If wee be surprised in some fault, *He will visit our transgressions, and chastice vs with stripes; but he will not take away his louing kindnesse from vs for euer* [d]. Nay, hee will rather send vs a *Nathan* to reproue vs, as hee did to *Dauid* [e]. Or *looke vpon* [f] *vs*, as

Answ.

d Psal. 89.

e 2. Sam. 12.

f Luk. 22. 6

Christ

Christ did one *Peter*. *And though we fall, yet shall we not be vtterly cast downe, for the Lord vpholdeth vs with his hand* g.

g Psal.37.

Otherwise hee were not a true, and heauenly Father: seeing hee hath the will and power to make vs such as is fitting, by taking *away our stony hearts* h.

h Ezech. 36.

2 And it must be so, because of Gods *decree*. His knowledge is certaine, his will is iust, & power infinite. Therefore *the foundation of the Lord is sure, hauing this seale, GOD knoweth who are his* i.

i 2. Tim. 2.

Therefore the false Prophets, and false Christs with their lying-miracles would seduce euen the Elect, *if it were possible* k. Though *Marie Magdalin* haue seuen diuels. *Peter* denie Christ; *Paul* persecute him. Yet not one of them shall perish, because those *that he hath predestinated, he hath called; and those that hee hath called, hee hath iustified; and those that he hath iustified, he hath glorified* l. The future glorie of the Elect,

k Mat. 24.

l Rom. 8.

is

is as certaine, as if it were past. And hence ariseth this confidence.

Hee that hath begunne this worke in vs, will perfit it, till the day of the Lord Iesus [m]. And thus the doctrine of predestination is so farre from shaking the faith and hope of our saluation, as that rather it doth confirme it, as the principall ground thereof.

m Phil. 1. 9

3 Now God will bee iustified in all his workes, and therefore hee will performe whatsoeuer hath proceeded out of his lippes. *God is not a man, that he should lie, neither the Sonne of man that hee should repent: hath he said, and shall he not doe it? Or hath he spoken, and shall hee not make it good* [n]? *I will* (saith hee) *giue them one heart, and one way, that they may feare me for euer: I will make an eternall couenant with them, that I will not turne away from them to doe them good, but I will put my feare in their hearts that they shall not depart from me* [o].

n Numb. 23.

o Ier. 32.

And this promise of the new Co-

uenant

uenant is not conditionall, for so none should bee saued, if GOD should waite for our faith, and perseuerance, but it is absolute, proceeding from his free grace.

Againe, this perseuerance is grounded on *Christs merits*, and power. And therefore (saith hee) *whatsoeuer my Father giueth mee commeth vnto me, and I will not cast him out, but I will raise him againe, and giue him eternall life*[a]. *Part.2.* a Ioh.6.

No man shall take my sheepe out of my hands, for my Father which gaue them me, is stronger then all, and no man can take them out of his hands[b]. To this end hee *Prayed* for *Peter*[c], and for *Vs*[d], and was *heard*[e]. And who would suffer one of his members to be cut off, if he could otherwise preuent it? And hath not Christ bought vs at a high rate, with his *pretious bloud*[f]? And thinke you hee will loose, that which hath cost him so deere? b Ioh.10. c Luk.22. d Ioh.17. e Ioh. 11. f 1.Pet.1.

Last of all: This perseuerance is grounded on *Gods spirit*: for (saith Christ) *Part.3.*

Christ) *hee shall dwell with you for ever* g. And hee shalbe the earnest of your inheritance, *vntill the redemption of the purchased possession* h. Hence it is compared to a *spring of water* i. And as you haue heard, to *a seale*, or *earnest penny*. And all this in *truth* k, for hee cannot, and will not deceiue vs.

g Ioh.14.
h Eph. 1.
i Ioh.4.
k Ioh.16.

Therefore, either this Conclusion is true. That we may be assured of our perseuerance in faith, and loue, vnto the end of our full redemption, or else these premises are false.

But *cursed* be he that saith, *God* is no sure ground for vs to trust vpon. His *loue* is variable, his *will* changeable, his *promise* deceitfull. *Christs merits* are made voide by our sinnes, his *arme* is too short to deliuer vs, and his *prayers* are neglected. The Holy Ghost is a false messenger, a counterfet seale, and a troublesome host: for if this were so, the Bible were but a fable, the Gospell a ridle, and Religion but a tricke of wit and policie.

There-

Therefore, *Anathema*, nay *Maranatha*, is denounced and decreed in the Counſell of Heauen, againſt the Chapter of *Trent*, for teaching that a man may not bee aſſured of his ſaluation. If therefore any one of you (beloued) laying hold one theſe hookes, and building vpon ſuch a rocke, doth neuertheleſſe wauer in his heart, wee may reprooue him, as Chriſt did *Peter*, ſaying. *O man of little faith wherefore didſt thou doubt?*

And thus much for the firſt part, ſc: *The confirmation of the Truth.*

Part. 2. ἀνασκευαστικὸς.

1 Now it is high time for vs to examine our *Aduerſaries Obiect:* It may be, I haue wearied the patience of ſome, in this firſt part. But they who know the weight of this Controuerſie, know, that a building which muſt reach to heauen, ought to haue a deepe foundation. The taller Oke, and the higher Ceder; the more compaſſe the roote requires

quires vnder earth. And thoſe who are exerciſed in this ſpirituall building, or planting, know I haue omitted of ſet purpoſe many ornaments from the Fathers, and others, euen from our Aduerſaries ſtorehouſe, to beautifie this worke.

But the deſire I haue to finiſh it, and to giue it his full proportion in all points neceſſarie, I haue contented my ſelfe hetherto with *Chriſt* the corner-ſtone, and with the teſtimonie of *Scripture*, the onely rule for Articles of faith, and ſaluation.

Behold then the ſuttlety, and diligence of Satan to trouble, and deſtroy. The Romaniſts alledge out of Scripture. Firſt, Teſtimonies. Secondly, Examples. Thirdly, Reaſons, to prooue that faith cannot be a certaine particular perſwaſion, & much leſſe aſſure vs of our perſeuerance till wee come to perfection.

Diuiſion.

Obiections

Obiections against Certitude of faith.

1 The *Testimonies* are drawne from the Old, and New Testament. *Ob.* 1.

From the *Old* Testament. As,

Who can say I haue cleansed my heart. Prou. 20.8

Men know neither loue nor hatred by all that is before them. Eccles. 9.1

Who knoweth whether the Lord will returne, and leaue meate offerings, &c? Ioel. 2.14.

From the New Testament. As,

I finde my selfe guilty of nothing, yet am not I iustified thereby. 1. Cor. 4.4.

Worke out your saluation with feare, &c. Phil. 2.

Be not high minded, but feare. Rom. 11.

Blessed is he that feareth alwayes. Prou. 28.

I answere. *Answ.*

1 *To the Prou.* 20.

1 It is true, no man can say hee hath purged himselfe, that commeth from God.

2 No man is throughly cleansed in this life.

2 To that of *Eccles.* 9.

1 The Text alledged by the

Romanists is corrupt.

2 True, none can know by our externall estate the condition of the Elect, or Reprobate, because God maketh his sun to shine vpon good and bad. *Mat.*5. Otherwise, by internall, and externall tokens (as we shewed before) *Paul*, *Iohn*, *Abraham* knew they were loued of God, and so all beleeuers know.

3 To that of *Ionas*, and *Ioel*, wee answere.

1 *Who knoweth?* intimateth the difficulty to haue such hainous sins pardoned, to rouse them to a serious repentance.

2 Or else he speaketh of temporall blessings, which being asked with condition, wee depend on Gods will, as Mat.8. *If thou wilt thou canst heale me.*

4 To that of *Paul.*1.Cor.4.4. I answer. True, *Paul* was not iustified by his workes, though innocent in his Ministerie.

5 But the last testimony of *Feare*, seemes to crosse the assurance of faith dia-

diametrially: therefore more labor is here required. And if we breake this speare or staffe, they haue nothing left to runne against vs, or to leane vpō, with any hope of victory.

This will giue *Bellarmine* the lie, & stop with a wisp *Stapletons* crowing throate, that they shalbe able to finde nothing henceforth to insult against the Gospell. Feare 4.

Consider then foure kindes of feare. 1. Natural. 2. Of distrust. 3. Seruile. 4. Filiall.

1 The *Naturall* feare, is an infirmitie, but no sinne, and therefore was found in a Christ. a Heb.5.7

2 That of *diffidence*, is a hainous crime, when we feare man more then God, or trust man, more then God, and Christ. And this is oft ioyned with a seruile feare.

3 The *Seruile*, and *Filiall* feare whereof is spoken Rom. 8. *Differ* thus.

1 In *Subiect*: for that is in the Reprobate this in the Elect: that in a polluted, this a sanctified conscience.

2 In the *Obiect*. For that looketh

to the punishment, this to the sinne: that commeth after, this goeth before sinne: If the wicked feared not Hell, he would harden his heart, and sell himselfe to doe euill in Gods sight: but though there were neither Heauen nor Hell, the righteous would not sinne, because it is euill in his owne nature, and offendeth the Maiestie of so good a Father.

3 In *Effects*. For that is full of anguish and dispaire; And therefore it maketh *Adam* to flie, *Cain* to forsake Gods seruice, and *Iudas* to hang himselfe. Whereas the other, begets in vs a great care not to sin, and a ioy, that we cannot perish.

Simile. As he that frō the steeple lookes downe-wards, and trembles; but considering how hee is fenced, and mured in with battlements, reioyceth in his assurance, & layeth hold on them with greater care. Whereupon the Psalmist saith, *Serue the Lord with feare, and reioyce with trembling*[a]. There feare and ioy, assurance and trembling are ioyned together.

a Psal. 2.

4 They

4 They differ in the *End*: for ſeruile feare deſerueth *death* [b]. But this filial feare maketh a man *happy* [c]. Feare then is ſo farre from ſhaking my former foundation of confidēce, as that it doth rather eſtabliſh it. According to the prouerbe. *Timere qui ſcit, ſcit tuto aggredi.* He that can feare, will make ſure worke.

b Reue. 21.8.
c Prou.28.

Now this feare of diſtruſt, or ſeruile feare is alwaies condemned in Scripture. *Feare not, O houſe of Iſrael, for I am with thee; be not diſmayed, for I am thy God, I haue redeemed thee, and called thee by thy name, thou art mine* [d].

d Eſa.41.

And this feare God takes away from beleeuers, *That being freed from the hands of all our enemies, wee may ſerue him without feare, in holineſſe and righteouſnes, all the dayes of our liues* [e]. *For wee haue not receiued the ſpirit of bondage to be againe in feare, but wee haue receiued the ſpirit of adoption, by the which we crie, Abba, Father* [f]. And therefore Chriſt ſaid to his diſciples, *feare not little flocke.* And he *rebuketh them* for this feare [h]. As hee doth

e Luk.1.
f Rom.8.
g Luk. 12.
h Mat.8.

here *Peter*, ſc: *O man of little faith, &c.*

Now compare theſe prohibitions with the Romiſh iniunctions, and they agree as fire and water.

And yet this doth not exclude that *filiall feare*, wee owe vnto ſo good a Father: that feare I ſay, which proceedeth from loue, and agreeth with Chriſtian humility, or modeſtie, grounded vpon our owne weakeneſſe, and Gods Maieſtie.

Therefore *Paul* exhorts vs *to worke out our ſaluation with feare and trembling* [i], becauſe God worketh in vs the will and the deed according to his good pleaſure, we are able to doe nothing of our ſelues.

And hee perſwadeth the Romans *not to be high-minded but feare* [k], becauſe of Gods iudgements hee had ſent vpon the *Iewes*, who were *Examples* [l] for vs, that we ſhould ſtand by faith, and *feare leſt we fall* [m], by preſumption as the *Iewes* had done.

And the more wee feare thus in humility in modeſtie, the more wee are aſſured of Gods protection, for this

i Phil. 2.

k Rom. 11

l 1. Cor. 10

m 1. Cor. 10.

this is the *head of wisdome* [n], and the *whole of man* [o].

And thus wee haue broken our enemies speare to the gantlet, and haue wringed the staffe out of their hands. And if neuertheleſſe they will perſeuer in their feares and doubts; wee may iuſtly reprooue them, as Chriſt doth *Peter*. *O man of little faith, wherefore didſt thou doubt?*

And thus much againſt the certainty of faith.

n Prou. 1.
o Eccleſ. 12.

Obiection againſt perſeuerance.

III. Now they Obiect againſt Perſeuerance, after this manner.

When the righteous ſhall forſake his righteouſneſſe &c [a]. *The parable of the ſeed* [b] *&c. Hee ſhalbe cut off,* [c] *&c. Charity ſhall waxe cold,* [d] *&c. Many ſhall depart from the faith,* [e] *&c. Some haue made ſhipwrake of faith* [f]. *It is vnpoſſible that thoſe if they fall, ſhould be renewed vnto repentance* [g].

Ob. 2.

a Ezech. 18.
b Luk. 8.
c Ioh. 15. 3
d Mat. 24.
e 1. Tim. 41.
f 1. Tim. 1. 19.
g Heb. 6. 4.

Examples. 1. The Diuels. 2. *Adã.* 3. *Saul, Dauid, Salomon, Peter, Paul, Iudas,*

Iudas, Simon Magus, &c. All fell from grace, therefore there is no assurance for our perseuerance.

Answ. I answere by distinguishing. { 1. The righteous. 2. Faith.

Part. 1. 1 There are two kinds of *righteous*, *the one* in their owne opinion, or the Churches, and such may deceiue, and be deceiued; they may fall finally, & totaly, as *Saul, Iudas, Simon Magus, &c.* and of such Christ said, *I came not to call the righteous,*[h] *&c.* Such as the *proud Pharisie*[i]. And of such *Ezechiel* speaketh. The other are righteous in *truth*, before God, and such if they fall, they shall not vtterly be cast away, *for the Lord vpholdeth them with his right hand*[k]. And of such, if you vnderstand the Prophet *Ezechiel*. The condition *if*, implies not a possibility on Gods part, that he will forsake them so farre, as to suffer them to walke in *all* the waies of the wicked *to the end.*

h Mat. 9.
i Luk. 18.
k Psal. 37.

2 *Faith* is two-fold, as you haue heard, *quam, & qua credimus*: The which

which, and with the which wee beleeue. This is *common*, as the *Extraordinary* and miraculous, or *Ordinarie*, as the historicall, and Temporarie faith. The other is *proper* to the Elect, as the iustifying faith.

Many haue forsaken true Religion, and the profession of faith. Nay, they are fallen away from a miraculous, temporarie, and historicall faith, totaly and finally, as all the hypocrites, and reprobates. But though the Saints haue felt their iustifying faith much decayed in tẽptations, yet it was neuer rooted out of their hearts, and these quames endured not to the end, as you see in *David*, *Peter*, *Paul* and others.

3 The *Hypocrites* may bee thought in the iudgement of the Church, and in their owne conscience to bee members of Christ, and of his Church. But when the Lord of the Vineyard shall begin to prune his vine, and take in hand the sickle of iustice, he will then cut off these dead branches that seemed to bee grafted

grafted in the Vine, and cast them into the fire. For they were in the Church as vermin in a mans head, or as a woodden leg tyed to the body, but drawes not a drop of bloud frō thence, and therefore being cut downe, the Church is rather eased, then diminished by their losse.

4 And as for those that *sinne against the Holy Ghost*, it is impossible they should bee renewed vnto repentance. So that all these former testimonies fight not against the nature of iustifying faith, and the perseuerance of the Saints whereof is our question.

Part. 2. Example. And as little doe the *Examples* preuaile against it.

For they alledge the Examples of euill *Angels*, and we speake of men.

They of *Adam* in his Creation, we of man redeemed in Christ, who knowes not that their conditions are farre different? And yet *Adam* fell not finally, but was restored by grace, *Gen.* 3. And therefore our doctrine is confirmed by this example.

ple. As for *Saul*, *Achitophel*, *Iudas*, *Simon Magus*; They were hypocrites, and we speake of the righteous. As for *Dauid*, *Salomon*, *Peter*, *Paul*. They fell grieuously, but neither totally, nor finally, as appeareth by their repentance, and *Salomons Ecclesiastes*, and *Peters* bitter Teares, and *Pauls* Conuersion.

And thus though our aduersaries mingled examples of diuers natures, and conditions, the wicked with the iust, the chaffe with the corne, to delude our eyes, yet you see how little they haue preuailed. And therefore I come to my former Conclusion, that the righteous are assured of perseuerance, and who doubteth, is guilty of this censure. *O man of little faith, &c.*

Now I come to their *Reasons*: And they are foure. *Part. 3. Reason.*

1 This particular faith is *not comprehended in the Creed*, and therefore it is not to be allowed say they amongst Christians. *1. Reas.*

Bellarmin thou neuer knewest the true *Answ.*

true meaning of the Christian Creed, though thou takest vpon thee to be a chiefe Rabbi in Israel. For why doe I confesse, that *I do beleeue*, but to note my particular faith, hauing *God* for mine *Obiect?* The *Father*, and here note his will and power, both pillars of my faith.

The *Sonne:* where obserue, his person, and offices, with his estate of humiliation, and exaltation, the speciall obiect of my faith. And then the *Holy Ghost*, the efficient cause of faith. Then proceed to the *Catholike Church*, of the which I beleeue, I am a true member; and therefore that here I receiue the remission of sinnes, and hereafter I shall rise in the flesh to meete Christ in the aire, and so be made partaker of eternall life in him. Take away this application, and you drie vp the verie fountaines of true Christian cõfort.

2. *Reas.* But why then, saith *Bellarmine, do you aske for that you are assured of?* Your prayers for remission of sins, and for saluation are in vaine.

No

No *Bellarmin* they are not in vaine, but rather meanes, to receiue the blessings contained in the promises. *Dauid* beleeued the promise, that his throne should bee established for euer, and yet he prayeth for it [a], *Elias* beleeued God would send raine according to his word, and yet he prayed on the mount for raine [b]. *Daniel*, was assured God would deliuer his people out of *Babylon*, the captiuity of 70. yeares being expired, and yet he prayed for it [c]. *Christ* knew he should bee glorified, and those his father had giuen him, and yet hee prayeth his Father to performe it [d]. *Paul*, knew that one of the ship should perish, and yet hee would not suffer the Mariners to ship away, & forsake their labour [e]. *Ezechias* had a grant of 15. yeares longer to liue, yet must hee vse a plaster of drie figges for his soare [f]. *Wee know* GOD hath a care of vs, and will giue vs our dayly bread, and yet we must labour, and pray daily for it.

Anſ.

a 2.Sam.7

b 1.King. 18.

c Dan.9.

d Ioh.17.

e Act.27.

f 2.King. 18.

This

This is Gods wisdome, to make our prayers meet with his blessings. Thus mercie and iustice doe kisse each other. If faith and obedience doe ascend to glorifie God; grace and peace, shal descend to saue man.

3. *Reas.* Many doe perswade themselues they shalbe saued, *but are deceiued*, for there are many presumptuous hypocrites, and Atheists. No man can know *certitudine fidei*, that hee hath faith and repentance, and shall be saued. All the *promises* of God to this purpose are but conditionall, if you beleeue, and persever: therefore none can be assured of saluation.

Answ. 1 If wee should reply the like vpon *Bellarmine*, I know he would not be well pleased. There are some Fooles, Hypocrites, and Atheists at Rome, therefore *Bellarmin* is one of them There haue beene Popes Sorcerers and Atheists, therefore *Paulus* 5. is one. Who knoweth not, that from a particular to a generall affirmatiuely the conclusion followes not? There were fiue foolish

foolish Virgins, but there were also fiue wise. Some presumptuous hypocrites do deceiue themselues, being drunke with their owne conceite; but others, who haue the spirit of truth, which is not deafe, dumb, nor dead, but quicke, and burning like fire in their bowels, know of a certainty that God is their Father, and will so continue in Christ for euer, and therefore they are bold to crie vnto him, *Abba, Father.*

2 All the promises of God are not conditionall. Those that are essentiall to the Gospell are absolute, depending of Gods free and effectuall grace. For though hee require faith and repentance as conditions to be saued, yet by his Gospell he conferreth to his Elect these graces effectually, and powerfully in his due time: that the glorie may be wholy his.

3 Faith and workes are required, not as merits, but as the way to saluation, *sunt via regni, non causa regnandi.* They are the way to the King-

Kingdome of Heauen, not the cause why we raigne.

4 We need not *certitudinẽ fidei*, a certitude of faith to beleeue the remission of sins, but only sense & feeling. As wee need not an other soule to perswade vs wee haue a soule, but onely let vs consult our reason and sense, wee shall be fully perswaded that we are men, & liue. And so by the roote, groath, and effects of a true iustifying faith, wee know that we beleeue, that we are iustified, and shalbe saued.

Thus the Patriarks, Prophets, & Apostles knew in whom they had beleeued, and reioyced that their names were written in heauen. And we haue the same spirit of faith that they had, and therefore we are boũd to the same duties to glorifie God our Father with our faith. *For wee haue receiued the spirit that is of God, that we may know the things that are of God*[a]. And I pray you, is not faith on of the principall. Therfore he exhorteth vs, saying. *Proue your selues*

a 1. Cor. 2.

whether

whether you be in the faith, or no, and if Christ in you, vnlesse you be reprobates[b]. Where you may obserue these 3. things. 1. That wee may know we doe beleeue. 2. That by faith Christ dwelleth in our hearts. 3. That he which feeleth not this, is a reprobate. b 2.Cor. 13.5.

The heart of man is deceitfull aboue all things, and who can know it[c]. It is true of an vnregenerate heart, but not of the renued heart, which is single, simple, pure, vpright, perfect, and hath (as you haue heard) receiued the spirit of God to know the things that are of God. c Ier.17.

But carnal men, cal this *presumptiõ*, and doubts, they esteeme as the vertue of humility & perfection of faith. 4. *Reas.*

1 *Bellarmin*, your too great conceit of your selfe, hath put you beside the truth: you reele like a drunkard, and take white for black, light, for darkenesse. *Answ.*

Will you know what presumption, and arrogancie is? and doe you hate these vices? forsake then your merits, and workes of supererogation,

tion, your counsels of perfection, & such like.

2 If you account this *presumption* to beleeue in the Gospell, and obey Gods commandements, which wee esteeme Christian *humility* and modestie, we may then say with *Augustin. Bona præsumptio est.* Wee will bee thus presumptuous still, with the Patriarks, Prophets, Apostles, and Saints of God, that our Father may bee honored by our humility, wee may be eternally blessed in his welbeloued.

3 But you that make the Diuell a Saint that you may worship him without remorse. Obserue here the *difference* betwixt a carnall, and spirituall security, betwixt presumptió, & the confidence of a true Christian.

1 That is in the reprobrate, and is a vice: this is in the elect, and is a vertue, that comes from the flesh, this from the spirit.

2 That resteth one it selfe, this one God: that one surmises, this one the Word.

3 That

3 That deſpiſeth the meanes, and yet will enioy the benefit: this vſeth all good meanes, & by faith depends one Gods prouidence for the iſſue.

4 That comes one a ſuddaine, as a paſſiō or a flaſh of fire: this groweth vp by degrees, & that very ſlowly.

5 That is raſh, & impudent, this is humble, modeſt, but very iealous.

6 That is licentious, and troubleſome, this is pure and quiet. That is oft drouſie, & a ſleepe, the Diuell keeping his hold: this is oft aſſaulted by Satan, but the iſſue of this warre is peace.

7 That is bold in proſperity, and forſakes in aduerſity, as wee ſee in *Balthaſar*, *Dan.* 5. 9. But this is carefull in proſperity, and valiant in aduerſity till ſhee ouercome. As the *Palme* tree ſhe reares herſelfe vp the more ſhe is oppreſſed, as *Chriſt* did, who fled vnto his Father [a]. The *diſciples* to their Maiſter [b], and *Peter* to his Sauiour [c], ſo faith neuer ceaſeth giuing and receiuing woonds, till ſhee obtaine the victorie through

a Mat. 26.

b Mat. 8.

c Mat. 14.

d Phil. 4. Conclusion.

Christ, *that strengtheneth her* d.

Thus hauing stripped our aduersaries of all their weapons, and hunted them out of their lurking holes. Let vs returne to our fortresse: And with a garland of *bayes* on our foreheads, and a *palme* in our hands, let vs sing praises vnto our *Michael* for this glorious victorie ouer the Dragon and his angels, and let vs bee ashamed of our manifold infirmities and doubts, whereby God is dishonored, Christ denied, and our consciences troubled: and let this reproch euer ring in our eares to quicken vs; *O man of little faith, &c.*

Vse.

1. 2. Reproofe.

Vsus.

IIII. (Right honorable, Right worshipfull, and welbeloued) I haue by Gods grace, and your honorable patience, layed open the error of the Romish Church in this one article of the assurance of our Christian faith, Iudge you of their obstinacie, and you shall conceiue of their malice, as was specified at the beginning of this Controuersie. The

summe

ſumme of all, will ſhadow out vnto your vnderſtandings, the power & malice of Satan, with the miſerie of Romiſh Catholikes [a], *the children of diſobedience*, who haue *loued darkeneſſe better then light* [b]. Then compare their Clergie with ours, you wil cry out. Twice & thrice happy *England*, by reaſon of the Goſpell. *For heere euery ſoule ſubmits her ſelfe to higher powers* [c], according to the Word, *Rom.* 13.1. The reuerend fathers of this Church waſte thẽſelues as candles to giue light vnto others: the inferour Miniſters labour to ſettle your conſciences in the peace of God, though many wage warre againſt them for their paines. This Goſpell of ſaluation brings peace to your conſciences, ioy to your families, wealth to your cities, and glory to this nation. Take notice of this bleſſing, and giue God the praiſe.

[a] Eph. 2.

[b] Ioh. 3.

[c] Rom. 13.

Thoſe that aſſure you in your temporalities, require a duetie at your hands, and that with good reaſon: But for my part, hauing aſſured your

ſpirituall eſtate before God, all the acknowledgement I deſire is, that you would honour my Miniſterie this day with obedience to this Goſpell, that through my perſwaſion, you would hold *doubts*, as fruits of the fleſh, and no part of faith, worthy of this cenſure. *O man of little faith wherefore didſt thou doubt?*

And if any in this noble company hath heretofore graced the Romiſh Religion with their approbations, let thē diſtaſt it hence-forth, knowing it is not able by their owne confeſſion to giue any ſound comfort to a Chriſtian conſcience. And if it maintained no other error, this were ſuffitient *in Luthers* iudgement [a], to withdraw our ſelues from it. For euery Religion hath ſome doubts, but *to command ignorance and diſtruſt as vertues*, this is to liue vnder a perpetuall *curſe* [b]. Therfore you that are yet intangled in the ſnares of ſuperſtition, and in Gods election are the people of the Lord, *come out of Babylon* [c]. *Saue your ſelues from that wicked*

a Luth. in Gen. 41.

b Eſa. 5. 8.

c Reu. 18.

ked generation [d]: And *be not partakers of other mens sins*. But whilst I labour to roote out heresie out of the hearts of obstinate Papists. The presumptuous hypocrite, had almost escaped my censure. Come hither thou dissembling Protestant, and close Atheist, stay & take thy lesson with thee. Much hath beene said of the nature of faith, *but thou hast no part, nor lot in this businesse, vnlesse thou repent, for thou art captiue in the snares of Satan, and in gaule of bitternesse* [f].

Thou saist thou beleeuest, that thy heart is assured, that thou feares no man, no not the Diuell, that thou didst neuer doubt of thy saluation. Hypocrite thy heart is not right before God. It cannot *indite a good word* [g], and thy workes are for the diuell. Thou approchest to GOD with thy lips, *but thy heart is farre from him* [h]. Thy peace is a carnall security; The diuell rockes thee a sleepe, that thou maist not auoide the perill. If thou neuer hast any doubts, thou neuer knewest what

d Act. 2.
e 1. Tim. 5. 22. Correction.
f Act. 8.
g Ps. 45. 1.
h Esa. 29.

faith ment, and the combat of the flesh with the spirit. Thou knowest neither thy selfe, nor thine enemies.

Let my aduise please you at this houre. *Pray God, that if it be possible this wickednesse may be pardoned* [k]. Did you neuer heare of *Peters* presūption? Or to come nerer vnto you. Looke vnto *Saul, Achitophell, Iudas, Simon Magus*, and by their falls labour to stand; by their finall destruction, striue to saue thy soule. And therefore vnto you I say; *Behold the seuerity, and goodnesse of God. His seuerity on them that are fallen, his goodnesse towards thee if thou perseuerest in his goodnesse, otherwise thou shalt also be cut off. Therefore be not high-minded, but feare* [l].

But whilst I reason with the hypocrite *to snatch him as a fire-brand out of the fire* [m]. I see the weake Christian inclyning to dispaire. To apply then this *balme of Gilead* to the soares of Gods people for whom it was prepared. Let mee talke with thee a while.

Deare brother, what feareſt thou?

that

k Act. 8.

l Rom. 11.

3. vnp. Comfort.

m Iud. 6.

that Gods mercies are ſhut vp in diſpleaſure [n]? Harken what the Lord ſaith[o]. *I haue forſaken thee for a moment, but with great mercies will I gather you. A little while haue I hid my face from thee in the time of my diſpleaſure, but with euerlaſting kindneſſe will I returne vnto thee, ſaith the Lord, who hath mercie on thee.* What feareſt thou? That thou art not worthy of Gods fauours? If thou wert worthy, grace ſhould not be grace: But harken: *I, euen I, am he that blotteth out thy ſinnes for mine owne names ſake* [p]. What feareſt thou then? that thy ſinnes are infinite? Know that *where ſinne aboundeth, there grace doth ſur-abound* [q]. What feareſt thou yet? that God hath forgotten thee? Behold, *though a mother ſhould forget the fruit of her wombe, yet I will not forget thee, O Sion, ſaith the Lord* [r]. What feareſt thou? that God hath altered his affection? *The mountaines paſſe, and the hills are remooued, but my kindneſſe ſhall not paſſe, nor the Couenant of my peace bee remooued, ſaith the Lord, that hath compaſſion*

n Pſal.77.
o Eſa.54. 7.8.
p Eſa.43.
q Rom.5.
r Eſa.49. 14.

on

one thee [s]. But yet thou shakest more then before. What feareſt thou? That God is iuſt! know that *God hath made him which knew no ſinne, to be ſinne for vs, that we might be the righteouſneſſe of God in him* [t]. But Chriſt died not for me. Art thou not a ſinner? nay loaden with the burden of ſin? then hearken, *This word is certaine, and worthy to be receiued, that Chriſt came into the world to ſaue ſinners,* [u] *I am not come to call the righteous, but ſinners to repentance* [x]. *Come vnto me all yee that are heauy loaden, & I will eaſe you* [y]. Either then thou art partaker of Chriſts merits, and in him aſſured of thy ſaluation. Or Chriſt is not a perfect Ieſus, and the Goſpell is a fable. Therefore be of good courage deare brother, gather thy ſpirits againe, returne to the battel. *O man of little faith, wherfore &c.*

[s] Eſa 54. 10.

[t] 2. Cor. 5.

[u] 1. Tim. 1. 5.

[x] Mat. 9.

[y] Mat. 11.

But yet my thinks thy face is caſt downe, more then before, what feareſt thou? that thy faith and repentance are but fained? Hearken, thy heart is bruſed, thy ſpirit humbled,

thy

thy lips confeſſe, thy deſire aſpireth to God-wards, & wouldſt not commit the leaſt ſinne for a thouſand worlds: then be of good cheere: thy faith is true, thy repentance ſound, thy ſinnes are forgiuen the, *thy faith hath ſaued thee, goe in peace* [a]. What feareſt thou yet? that thou haſt loſt this faith? It may be decayed, but not finally loſt: *For ſuch guifts of God are without repentance* [b]. But why doth thy heart melt within thee, why is thy countenance caſt downe without? Feeleſt thou no comfort from God, ſeeſt thou no fruit of thy faith? Thy temptation is great, deare brother, yet hold faſt the *Anchor* of thy hope. Thou art in a ſoūd, but not dead. The *ſeed of grace* [c] is within you, though the fruit appeare not as yet. Thou art in the *winter* of thine affliction, ſtay till thy ſpring returne, and then thou ſhalt ſee the greene blade puſh out of the earth, and ſhalt enioy the fruit of thy heart. The *heate* of Gods wroth hath dried vp the waters of comfort, but let hot

a Luk.7.

b Rom.11.

Heb.6.

c 1.Ioh.3.

Similie.

hot Summer passe, then the liuing waters of Gods spirit shall refresh thy soule, and *spring vp to life euerlasting* [d]. The *sparkes* of repentance are hid vnder the ashes of temptation, the winde of Gods spirit will blow ouer the ashes, & quicken the coales of zeale in his due time. The *beames* of Gods fauour are hindred by the cloud of thy sins, and he hath *wrapped himselfe vp in a cloud* [e], that thy prayers should not passe. But waight a while. The Lord is faithfull, who hath promised, *He will come, and will not tarry* [f]. Beleeue against sense and reason as *Abraham* did [g], for faith is an *euidence of things not seene* [h], know that thy saluation consists more *in Gods apprehention* then in thine [f]. In that *God knowes thee* [k], then in thy knowledge of God, for alas *this is vnperfect, but that is perfect* [l], though all sense of grace faile on thy side, yet thinke not that your vnbeleefe can make *the faith of God without effect* [m]. Looke on the Example of the Saints as *Iob, Dauid, &c.*

d Ioh. 4.
e Lam. 3.
f Abbac. 2
g Rom. 4.
h Heb. 11. 1
i Phil 3.
k Tim: 2.
l Cor. 13.
m Rom. 3. 3.

&c. who haue bin in the like temptations, and yet haue bin deliuered in an acceptable time. Consider thy wayes of olde, the dayes of solace wherein thou tookest thy delight, & remember that sauing grace cannot finally be lost, *Bee not faithlesse then, but beleeue*[n]. O sweete words! *O how beautifull vpon the mountaines are the feete of those that bring good tidings*[o]. My heart is reuiued, & my spirits cheered, blessed be the Lord, who hath sent his Messenger to speake a word in season to the distressed conscience. Hence-forth I will sing vnto the God of my saluation. *O man of little faith, wherefore did I doubt?* But yet, lend mee thy hand againe, for my faith is weake. Behold, the mercies of the Lord are infinite. *He will not bruse the broken reed, nor quench the smoaking flaxe*[p]. If onely thou canst, *hunger, and thirst after righteousnesse thou shalt be satisfied*[q]. And if thy faith bee but as a *graine of mustard seed*[r] for quantity, yet it shalbe of such vertue for quality,

n Ioh.20.
o Esa.50.
p Mat.12.
q Mat.5.
r Mat.17.

lity, that it may say to the mountaines of thy sins, cast thee into the sea of Gods free grace, and they shal appeare no more before God to oppresse thee.

And so I leaue thee, deare brother, recouering thy spirits. They say *Diseases come a horse-backe, but goe away a foote*. Finde it not strange then, if thou pausest a while in thy weakenesse. Hee that commeth out of a *dungeon*, cannot so soone behold the Sunne. Hee that is new come a *land*, thinkes for a while that the earth shaketh. After a *tempest*, the waues are not so soone setled. Therefore walke one in your weakenesse, and you shall grow vp *from strength to strength* [f], til you come to the *perfect stature* [t], of Christ in heauen.

Simile.

f Psal. 84.

t Eph. 4.

4. *m.* Exhort.

And now *to conclude* with you (right Honorable, Rightworshipfull and welbeloued) who stand by faith, who are fed with stronger meates, whose hearts are repleniſhed with the fatnesse and marrow of

Gods

Gods house; whose spirits are wedded vnto the Lord, and who meditate in his Law day and night.

Goe on, goe on in this Christian course. *Be sure and stedfast, abounding alwaies in the workes of the Lord, knowing that your labour is not vaine in the Lord* [u]. You doe honor God with your faith, for you seale his truth, & acknowledge him to bee the true God, infinite in wisdome, iustice, mercie, and power. Be assured hee will honor you, for saith the Lord. *Them that honour me, will I honor, and they that despise me, shalbe lightly esteemed* [x]. And thus will he honor you. *He will come and dwell with you* [y]. *Hee will sup with you, and you with him* [z]. And loe, hee will not come with an empty hand, but as Christ brought saluation to *Zacheus* his house; so will hee bring *peace* to your soules, and *ioy* in the Holy Ghost [a], *which passeth all vnderstanding* [b]. And so he will leaue peace in your families, prosperity in your Pallaces, and blessings in the Church. And hauing

u 1. Cor. 15.

x 1. Sam 2. 30.

y Ioh. 14.

z Reu. 3.

a Rom. 14.

b Phil. 4.

uing *fought the good fight, finished your course, and kept this faith, the crowne of righteousnesse shalbe giuen you in that day by the iust Iudge* [c], and at your departure out of this world, you shall say; *Now lettest thou thy seruant depart in peace according to thy word* [d], and GOD will answere you as Christ did to the theefe one the crosse; *This day thou shalt be with me in Paradise* [e].

c 2. Tim. 4.

d Luk. 2.

e Luk. 24.

Grant this O Lord for thy Sonnes sake.

Amen.